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CONSTRUCTIVE STUDIES IN THE LITERATURE OF WORSHIP IN THE OLD TESTAMENT.

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IV. THE HISTORICAL WRITINGS OF THE PRIESTLY SCHOOL.

II. THE BOOKS OF CHRONICLES.

§ 219. **The Scope of the History in Chronicles.**—Observe
1 Chron. 1:1; cf. that the narrative in Chronicles (1) begins, like that in P,
Gen. 1:1.
1 Chron. 1:1-27. with the very beginning of the human race; (2) runs
1 Chron. 1:28- rapidly over the early history of mankind in general; (3)
10:14. takes up that of the Hebrew people, beginning with Abra-
ham and hastening on to the death of Saul; while (4) with
the accession of David it treats the history more elabo-
rately, and covers the period from David to the exile in
the remainder of the work. Observe further that, as com-
pared with the prophetic history in Judges, Samuel, and
Kings, (1) while beginning at an earlier point in history,
it gives very much less consideration to the pre-Davidic
period; (2) it leaves the history of the Northern Kingdom
almost entirely out of account; and (3) both stop with
the exile, the end of Israel's national life.

Chron. 36:22 f.;
cf. 2 Kings
25:27 ff.

Consider, now, the purpose of the compiler (1) as
gathered from the scope of his work; (2) as gathered
from a comparison with Judges, Samuel, and Kings; (3)
as gathered from the comparative fulness of treatment
of different parts.

§ 220. **The Date of the Books of Chronicles.**—Con-
sidering the relationship and significance of old materials
in the book, side by side with materials which indicate a
comparatively late date for the origin of the book as a
whole, note (1) that the history extends to the "first
year of Cyrus, king of Persia;" (2) that the common
titles of Cyrus and all the Persian kings were "the
King," the "Great King," the "King of Kings," the
"King of the Lands;" they are never called kings of

2 Chron. 36:22.

2 Chron. 36:20,
22 f.; Ezra 4:8;
5:6 f.; 7:27 f.;
8:1; Neh. 1:11;
2:1 ff.; Hag. 1:
1, 15; Zech. 7:1.

Persia in contemporaneous literature; does not this fact point to a period considerably later than that of the Persian empire? (3) that the daric, a Persian coin introduced in the time of Darius I. (521-486 B. C.) and named after him, is spoken of as in use in the time of David; does not this suggest that the coin had been so long in use when Chronicles was prepared that the time and place of its origin had been forgotten? (4) that the language of the book has a very strong Aramaic coloring, is full of words and phrases characteristic of post-exilic literature, and that the syntax is of a decidedly late character;¹ (5) that in the list of Zerubbabel's descendants six generations are enumerated according to the Hebrew text, while the Septuagint gives eleven. Since Zerubbabel lived about 520 B. C., and a generation may be reckoned at about twenty years, this genealogy, according to the Hebrew text, gives us a date about 400 B. C.; or, if the Septuagint be accepted, about 300 B. C. (6) If Chronicles, Ezra, and Nehemiah are the work of the same editor,² may we not use data furnished by Ezra and Nehemiah to determine the date of Chronicles? In Nehemiah the high-priest Jaddua is mentioned, and the phrase "the days of Jaddua" is employed to indicate a date *in the past*. Does not this suggest that the writer lived some time after Jaddua? But, according to the narrative of Josephus,³ Jaddua was the high-priest who met Alexander the Great as he marched through Syria (333 B. C.) and rendered him favorable to the Jews. Hence we get a date about 300 B. C. for the compilation of Chronicles.

See, *e. g.*, BARNES, *The Books of Chronicles* (Cambridge Bible, 1899), pp. xi f.; W. R. SMITH AND S. R. DRIVER, article "Chronicles," *Encyclopædia Biblica*, Vol. I, col. 764; FRANCIS BROWN, article "Chronicles I and II," HASTINGS'S *Dictionary of the Bible*, Vol. I, p. 392; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 518 ff.

¹ For the linguistic data and their bearing on the date of Chronicles see especially FR. BROWN's article "Chronicles," in HASTINGS'S *Dictionary of the Bible*, Vol. I, pp. 389-92; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 504 ff.; and article "Chronicles, Books of," in *Encyclopædia Biblica* (§ 11).

² See the next study for a consideration of this question.

³ *Antiquities*, XI, viii, 4, 5.

§ 221. **The Sources of the Books of Chronicles.**—Since the chronicler was one of the latest contributors to the collection of writings known as the Old Testament, consider the probability of his having used many sources already in existence both within and outside of the Old Testament writings, and notice his frequent references to such sources, viz.: (1) a series of prophetic narratives,⁴ (*a*) the “words of Nathan, the prophet;” (*b*) the “prophecy of Ahijah, the Shilonite;” (*c*) the “visions of Iddo, the seer;” (*d*) the “words of Iddo, the seer;” (*e*) the “midrash of the prophet Iddo;” (*f*) the “words of Shemaiah, the prophet;” (*g*) the “words of Jehu, the son of Hanani;” (*h*) “the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write;” (*i*) the “vision of Isaiah, the prophet, the son of Amoz;” (*j*) the “words of Hozai;” (*k*) the “words of Samuel, the seer, and of Gad, the seer;” (2) a set of court records, variously cited as (*a*) “the book of the kings of Israel;” (*b*) “the book of the kings of Judah and Israel;” (*c*) “the book of the kings of Israel and Judah;” (*d*) “the affairs of the kings of Israel;” (3) a similar record of the reign of David; (4) a collection of lamentations; (5) “the midrash of the book of the kings,” which is perhaps identical with the “book of the kings” cited under (2); (6) the canonical books of Samuel and Kings must have been known to the chronicler, and many passages indicate a close relationship between the two; (7) ancient genealogical lists; (8) collections of psalms.

In connection with an investigation of the sources, the following general questions are to be considered: Did the chronicler use any sources other than those used by the compiler of Samuel and Kings? Is the relationship between Chronicles, on the one hand, and Samuel and Kings, on the other, to be explained as due to (*a*) direct borrowing of the former from the latter, or to (*b*) the use of the same sources by both, or to (*c*) the use by the chronicler of a work based upon the canonical books of Samuel and Kings? What is the significance of the

² Chron. 9: 29;
12: 15; 13: 22;
20: 34; 26: 22;
32: 34; 33: 19;
1 Chron. 29: 29.

1 Chron. 9: 1;
16: 11; 20: 34;
25: 26; 27: 7;
28: 26; 32: 32;
33: 18; 35: 27;
36: 8.
1 Chron. 23: 27;
27: 24.
2 Chron. 35: 25.
2 Chron. 24: 27.
2 Chron. 30: 22 ff.,
cf. 1 Kings
22: 43; 24: 2, cf.
2 Kings 12: 3;
25: 1-4. cf.
2 Kings 14: 2 f.,
5 f.; 1 Chron. 14:
3-7. cf. 2 Sam.
15: 13-16; 20: 1,
cf. 2 Sam. 11: 1.
Chron. 5: 17.
Chron. 16: 8-36,
cf. Pss. 105: 1-
15; 96: 1-13;
106: 1, 47 f.

⁴ It is probable, however, that these existed only as a part of the more comprehensive work cited under (2).

name "midrash" applied to two of the above-mentioned sources? How much material, if any, did the chronicler himself contribute?

On the sources of Chronicles see, *e. g.*, BARNES, *op. cit.*, pp. xviii-xxi; FR. BROWN, *op. cit.*, pp. 394 f.; DRIVER, *Introduction, etc.*, pp. 519 ff.; W. R. SMITH AND DRIVER, *Encyclopædia Biblica*, Vol. I, coll. 766 ff.; BENZINGER, *Die Bücher der Chronik*, pp. x ff.; KUENEN, *Einleitung u. s. w.*, §§ 28-32; KITTEL, *History of the Hebrews*, Vol. II, pp. 244-30.

§ 222. The Chronicler's Treatment of His Sources.—

This is most easily seen by means of a comparison between Chronicles on the one hand and Samuel and Kings on the other. (1) Note that some material appears in both works in almost exactly the same form. Consider the character of this material, (*a*) with reference to its fitness for the chronicler's purpose, (*b*) as conveying ideas that were in keeping with those represented by the chronicler (*cf.* § 227). (2) Note the presence of some material not found in Samuel and Kings. Consider (*a*) the reason for its incorporation by the chronicler, (*b*) the source whence it was derived, (*c*) the question of its historical credibility. (3) Note the absence from Chronicles of some material found in Samuel and Kings. Consider the reason for its rejection by the chronicler as bearing on the question of the purpose of the latter. (4) Note that there are many cases in which the chronicler modifies the material in Samuel and Kings in some degree, sometimes condensing a narrative greatly, sometimes expanding; at other times changing the significance of an event, or magnifying the size of an army, or disregarding historical fact. Consider, with reference to such cases, whether the divergence is to be explained (*a*) as due to the greater faithfulness of one or the other compiler to the source whence the material was taken; or (*b*) as demanded by the chronicler's more advanced conception of God; or (*c*) as an outgrowth of the chronicler's idea of the temple and the cultus; or (*d*) as a result of the different historical circumstances and influences amid which the chronicler lived, as compared with the times in which Samuel and Kings were edited; or (*e*) as due to any other historical or theological influences.

1 Chron. 10: 1-12
(*cf.* 1 Sam. 31: 1-13); 11: 1-9 (*cf.* 2 Sam. 5: 1-3, 6-10); 14: 1-16 (*cf.* 2 Sam. 5: 11-25); chap. 17 (*cf.* 2 Sam., chap. 7);
2 Chron. 1: 14-17 (*cf.* 1 Kings 10: 26-29); 9: 29-10: 19 (*cf.* 1 Kings 11: 41-12: 19); etc.
1 Chron. 10: 13 f.; 14: 17; chaps. 22-29; 2 Chron. 14: 9-15; 24: 20-22; 33: 10-13; etc.
2 Sam. 5: 4 f.; 11: 2-12: 23; 13: 1-14: 33; 1 Kings. chaps. 17, 18, 19; 2 Kings 3: 1-8: 15; chap. 10; etc.
1 Chron. 13: 15 f. (*cf.* 2 Sam., chap. 6); 2 Chron. 5: 4 (*cf.* 1 Kings 8: 3); chap. 23 (*cf.* 2 Kings, chap. 11); chap. 20 (*cf.* 2 Kings, chap. 3); 12: 26-8 (*cf.* 1 Kings 14: 25 f.); 14: 5 and 17: 6 (*cf.* 1 Kings 15: 14; 22: 43); 3: 1-13 (*cf.* 1 Kings 6: 1-3, 15-35); 8: 12-16 (*cf.* 1 Kings 9: 25); 14: 3-5 (*cf.* 1 Kings 15: 12); 16: 12-14 (*cf.* 1 Kings 15: 236-242); 28: 5-15 (*cf.* 2 Kings 16: 5); 29: 3-31: 21 (*cf.* 2 Kings 18: 4-7a); 32: 24-33 (*cf.* 2 Kings, chap. 20); 36: 9 f. (*cf.* 2 Kings 24: 8-17); 36: 11-21 (*cf.* 2 Kings 24: 18-25: 21); 1 Chron. 18: 4 and 19: 18 (*cf.* 2 Sam. 8: 4; 10: 18); 21: 25 (*cf.* 2 Sam. 24: 24); etc.

§ 223. **The Chronicler's Use of Genealogies.**—Chronicles resembles P in its abundant use of genealogical lists. Note (1) that the period from Adam to the death of Saul is merely outlined by a series of genealogies; (2) the genealogical character of much of the material in the narrative of David's preparations for the building and care of the temple; (3) the emphasis placed upon genealogies of the priests and Levites. How is this use of genealogies to be explained? Why is so much care taken in tracing the descent of priests and Levites? Was there any connection between this and the later Hebrew law, which was very stringent in prohibiting the participation of foreigners and non-Levites in the conduct of the temple worship? Whence may we suppose that the chronicler secured these long lists of names? May they be depended upon as historically accurate?

§ 224. **The Chronological and Statistical Character of Chronicles.**—Note that, in addition to figures given in the narrative of Samuel and Kings, Chronicles states the number of the Israelites who came to make David king in Hebron; the value of the offerings made in David's last days for the building of the temple; the number of "strangers" pressed into the work of building the temple; the number of oxen and sheep sacrificed in one day in the third month of the fifteenth year of Asa; the number of sheep and goats brought to Jehoshaphat as tribute by the Arabians; the number of soldiers in Jehoshaphat's standing army; the number of the warriors of Judah led forth by Amaziah to battle against Edom in the valley of Salt; the size of Uzziah's standing army; the number of Judah's warriors slain by Pekah of Israel; the exact date of the cleansing of the temple in Hezekiah's reign; the number of sheep, oxen, and goats sacrificed in connection with this occasion; the dates of Josiah's first steps toward religious reform; and other similar data. (1) Can any principle or principles be discovered which will account for part or all of this statistical information? or (2) is it merely a characteristic of the chronicler's literary style? (3) What is the bearing on this question of the fact that there are divergencies

1 Chron., chaps. 1-9.

Chron., chaps. 23-27.

Chron. 29: 12-14; 31: 11-19.

Chron. 12: 23-37; 29: 1-9; 2 Chron. 2: 17 f.; 15: 11; 17: 11, 14-19; 25: 5 f.; 26: 11 ff.; 27: 6; 29: 17, 21, 32 f.; 30: 24; 34: 3.

between Chronicles and Kings in many cases where they give figures for the same event? (*Cf.* § 222, (4).)

§ 225. **The Literary Style of Chronicles.**—Consisting, as it does, in large part of excerpts from earlier sources which have been edited and supplemented by the editor of Chronicles, we cannot expect to find the unity of style that is manifest in a work that comes from one hand. Examine lists of the peculiarities of vocabulary and syntax in Chronicles⁵ and read large portions of the book with a view to determining (*a*) the style of the chronicler as distinguished from that of the sources he uses; (*b*) the style of the chronicler as compared with the prophetic narratives in J, E, Judges, Samuel, and Kings, on the one hand, and with P, on the other. Is the style seen to be involved, stiff, prosaic, repetitious?

§ 226. **The Chronicler's Selection of Material.**—If it was not the aim of the chronicler to write a history, but to use history in such a way as to illustrate and enforce great ideas which he wished to present, should we not expect to find that he selects and arranges his material with a view to his purpose? Note that (1) he passes over the history of northern Israel in silence, except in a few places where the intimate relation of the two kingdoms compels him to mention Israel; why? (2) that he fails to mention the sins of David, Solomon, Hezekiah, and others who were interested in supporting the temple and its worship; why? (3) that he emphasizes the activities of these kings in behalf of the temple and priesthood to such an extent as to make them appear more like priests than kings; why? (4) that he assigns the priests an essential part in the battle-array; why? (5) that the religious institutions are given an exceedingly large place as compared with the books of Samuel and Kings. What light do these and other similar facts shed upon the nature of the purpose of Chronicles? Is it not a *church* history rather than a history of the nation?

§ 227. **The Religion of the Chronicler.**—Note (1) that the Priestly Code serves as the standard in all

2 Chron., chap.
10; 11: 1-4;
chap. 13; 16: 1-
6; chap. 18;
20: 35-37; 22: 5-
9; 25: 6-10, 17-
24; 28: 5-15;
etc.

1 Chron., chaps.
15-17; 21: 18-
29: 22; 2 Chron.,
chaps. 1-7; 17:
1-9; 19: 4-11;
24: 4-16; chaps.
29-31; 34: 1-
35: 19; etc.
2 Chron. 13: 12.

1 Chron. 6: 1-81;
9: 10-34; chaps.
23-26; 2 Chron.
35: 1-19 (*cf.*
2 Kings
23: 21 ff.);
chaps. 29-31 (*cf.*
2 Kings 18: 4).
1 Chron. 13: 10;
15: 2-15;
2 Chron. 8: 12 f.;
13: 9-11; 26: 16-
21; 29: 12-36;
etc.

⁵See, e. g., DRIVER, *Introduction*, etc., pp. 535-40; FR. BROWN, *Hastings's Dictionary of the Bible*, Vol. I, pp. 389 ff.

Chron. 20:5;
17:14-19; 25:5;
26:11 ff.; 11:1.

2 Chron. 27:6;
33:11-13;
31:21; 13:11;
17:4 f.; 26:5.
1 Chron. 10:13 f.;
2 Chron. 25:20;
24:24 f.; 28:5
ff.; 19; 26:16 ff.;
21:12 ff.
2 Chron. 13:15;
18; 26:5; 16:7,
12.
1 Chron. 28:9;
2 Chron. 14:11;
5:22, 26; 16:9.
2 Chron. 30:9,
18 f.
2 Chron. 30:19.

matters of ritual and worship; (2) that the most religious kings are represented as the mightiest, David having more than a million and a half of soldiers, Jehoshaphat over a million, Asa more than half a million, Amaziah and Uzziah only 300,000, Rehoboam only 180,000; (3) that prosperity is declared to be due to faithfulness to Jehovah and his worship as conducted at the temple; (4) that disaster is declared to be due to sin in abandoning Jehovah or his worship; (5) that Jehovah is the only and all-sufficient source of help and deliverance; (6) that Jehovah is omnipotent and omniscient; (7) that Jehovah is merciful and good, ever ready to pardon the penitent; (8) that, though great emphasis is laid upon ritual, the spirit of an act is recognized as more important than the form.

Cf. § 222, (3).

2 Chron., chaps.
23-28; 2 Chron.,
chaps. 3, 4.
1 Chron. 14:17; 2
Chron. 1:14-17;
17:10-19; 32:
23, 27-31.

See, *e.g.*, 1 Chron.,
chaps. 13, 15,
16, 17; 21:18-
29:22.
2 Chron. 7:5; 13:
3; 17:10-19; 25:
11-13; 27:6, 8;
etc.
2 Chron. 8:2;
21:12 (*cf.*
2 Kings 3:11;
8:16).

§ 228. The Idealistic Character of Chronicles.—

Recall (1) that there is silence as to the great sins of David and other religious leaders; (2) that the Mosaic system as it existed in the chronicler's day is represented as in full operation in the times of David and Solomon; (3) that the splendor and power of the kingdom in the days of David, Solomon, Jehoshaphat, Hezekiah, and others are rather a reflection of the greatness of the Persian empire, with which the chronicler was familiar, than a representation of the actual state of affairs; (4) that a disproportionate prominence is given to matters of temple and ritual in the early days of the kingdom; (5) that there is a tendency to use extraordinarily large numbers in calculations and estimates; (6) that occasionally he changes the natural course of historical events, *e. g.*, representing Hiram of Tyre as giving cities to Solomon, though the book of Kings states that the cities were given to Hiram by Solomon in payment for assistance rendered by Hiram in the work of building the temple; and Elijah write a message to King Jehoram, although Elijah making had been dead for some time. How may these things be most satisfactorily explained? Are they due merely to a lack of historical perspective? Can they be accounted for as necessary to the accomplishment of the chronicler's purpose? Is there a sense in which they

represent a larger truth than could be imparted by a statement of bare fact? In other words, can these representations be regarded as ideally true, if not literally?

§ 229. Literature to be Consulted.

EWALD, *History of Israel* (1843, 3d ed. 1864, transl. 1883), Vol. I, pp. 169 ff.; C. F. KEIL, *The Books of Chronicles* (1870, transl. 1872); ZÖCKLER-MURPHY, *The Books of Chronicles* (LANGE'S "Commentary," 1874); W. R. SMITH, art. "Chronicles," *Encyclopædia Britannica* (1876); WELLHAUSEN, *Prolegomena to the History of Israel* (1878, 5th ed. 1899, transl. 1885), pp. 171-227; W. R. SMITH, *Old Testament in the Jewish Church* (1881, 2d ed. 1892), pp. 140 ff., 182 ff.; BALL, *Chronicles* (ELLCOTT'S "Commentary for English Readers," 1883); WILDEBOER, *Origin of the Canon of the Old Testament* (1891, transl. 1895), see *Index*; S. R. DRIVER, *Introduction to the Literature of the Old Testament* (1891, 6th ed. 1897), pp. 516-40; KITTEL, *History of the Hebrews*, Vol. II (1892, transl. 1896), pp. 224-9; J. ROBERTSON, *Book by Book* (1892), pp. 111-19; JENNINGS, "Chronicles," *The Thinker*, July, Sept., Nov., 1892; RYLE, *Canon of the Old Testament* (1892), pp. 138 f., 145, 151, 162; MONTEFIORE, *The Religion of the Ancient Hebrews* ("Hibbert Lectures," 1892), pp. 447 ff., 454, 483; RENAN, *History of the People of Israel, from the Rule of the Persians to That of the Greeks* (1893, transl. 1895), pp. 151 ff.; W. H. BENNETT, *The Books of Chronicles* ("Expositor's Bible," 1894); GIRDLESTONE, *Deuterographs* (1894), *passim*; DRIVER, "The Speeches in Chronicles," *Expositor*, Apr. and Oct., 1895; G. B. GRAY, *Studies in Hebrew Proper Names* (1896), chap. iii; KAUTZSCH, *An Outline of the History of the Literature of the Old Testament* (1896, transl. 1899), pp. 121-8; W. E. BARNES, "The Religious Standpoint of the Chronicler," *American Journal of Semitic Languages and Literatures*, Vol. XIII (1896-97), pp. 14-20; IDEM, *An Apparatus Criticus to Chronicles in the Peshitta Version* (1897); IDEM, "Chronicles a Targum," *Expository Times*, Vol. VIII (1897), pp. 316 f.; CROCKETT, *A Harmony of Samuel, Kings, and Chronicles* (1897); FR. BROWN, art. "Chronicles," HASTINGS'S *Dictionary of the Bible*, Vol. I (1898); T. K. CHEYNE, *Jewish Religious Life after the Exile* (1898), see *Index*; T. G. SOARES, "The Import of the Chronicles as a Piece of Religio-Historical Literature," *American Journal of Theology*, Vol. III (1899), pp. 251-74; W. R. SMITH AND S. R. DRIVER, art. "Books of Chronicles," *Encyclopædia Biblica*, Vol. I (1899); C. F. KENT, *History of the Jewish People during the Babylonian, Persian, and Greek Periods* (1899), pp. 101 ff.; BEECHER, "Is the Chronicler a Veracious Historian for the Post-Exilic Period?" *Bible Student*, Oct., 1899, Jan. and Feb., 1900; HOWLETT, "Wellhausen and the Chronicler," *Dublin Review*, Apr., 1900; MACMILLAN, "The Date of Chronicles," *Presbyterian and Reformed Review*, July, 1900; J. E. MCFADYEN, *The Messages of the Prophetic and Priestly Historians* (1901), pp. 270-85; R. SOMERVELL, "The Historical Character of the Old Testament Narratives," *Expository Times*, April, 1902, pp. 298-302.

DE WETTE, *Kritischer Versuch über die Glaubwürdigkeit d. Chron.* ("Beiträge," Vol. I (1806)); C. P. W. GRAMBERG, *Die Chronik nach ihrem geschichtlichen Charakter und ihrer Glaubwürdigkeit geprüft* (1823); C. F. KEIL, *Apologetischer Versuch über die Bücher der Chronik* (1833); MOVERS, *Kritische Untersuchungen über die bibl. Chron.* (1834); E. BERTHEAU, *Die Bücher der Chronik* ("Kurzgefasstes exegetisches Handbuch zum Alten Testament," 1854, 2d ed. 1873; 3d ed. by Ryssel, 1887); KUENEN, *Historisch-kritisch Onderzoek* (1861, 2d ed. 1887), §§ 28-32; GRAF, *Di*

geschichtlichen Bücher des Alten Testaments (1866), pp. 114-247; DE WETTE-SCHRAEDER, *Einleitung in das Alte Testament* (1869), §§ 224-33; WELLHAUSEN, *De gentibus et familiis Judaeis quae 1 Ch. 2-4 enumerantur* (1870); FRANZ DELITZSCH, "Die Formenreichtum der israelitischen Geschichtsliteratur," *Zeitschrift für lutherische Theologie und Kirche*, Vol. XXXVI (1870), pp. 31 ff.; L. DIESTEL, "Die hebräische Geschichtsschreibung," *Jahrbücher für deutsche Theologie*, Vol. XVIII (1873), pp. 365 ff.; OETTLI, *Die Bücher der Chronik* ("Kurzgefasster exegetischer Kommentar zum Alten Testament," 1889); RIEHM, *Einleitung in das Alte Testament*, Vol. II (1890), pp. 316-28; CORNILL, *Einleitung in das Alte Testament* (1891, 2d ed. 1896), § 46; BUDDÉ, "Vermutungen zum 'Midrasch' des Buches der Könige," *Zeitschrift für die älteste Wissenschaft*, Vol. XII (1892), pp. 37 ff.; H. WINCKLER, *Alttestamentliche Untersuchungen* (1892), pp. 157-67 (= "Bemerkungen zur Chronik als Geschichtsquelle"); KÖNIG, *Einleitung in das Alte Testament* (1893), pp. 269-76; WILDEBOER, *De Letterkunde des Ouden Verbonds naar de Tijdsorde van haar Ontstaan* (1893; German transl. 1895), pp. 404-20; KLOSTERMANN, art. "Chronik," *Realencyklopädie für prot. Theologie und Kirche*, Vol. IV (3d ed. 1898); BENZINGER, *Die Bücher der Chronik* ("Kurzer Hand-Commentar zum Alten Testament" (1901); BAUDISSIN, *Einleitung in die Bücher des Alten Testaments* (1901), pp. 266-78; ROTHSTEIN, *Die Genealogie des Königs Jojachim und seiner Nachkommen* (1 Chron. 3: 17-24) in *geschichtlicher Beleuchtung* (1902).

§ 230. Constructive Work.

1. Make a minute comparison of 2 Chron. 2: 1-9: 31 with 1 Kings 5: 1-11: 43, and (1) classify the variations which are found; (2) explain the motive which may have led to the making of the change.

2. Make a similar comparison of the psalms found in 1 Chron. 16: 8-36 with the form of these same psalms as they occur in the Psalter, viz., Pss. 105: 1-15; 96: 1-13; 106: 1, 47 f.

3. Study the classification of the sources of Chronicles as presented by Driver, viz.: (1) the canonical books from Genesis to Kings; (2) the "book of the kings of Israel and Judah," which included the prophetic writings referred to in 2 Chron. 20: 34; 32: 32; 33: 19, and possibly those mentioned in 1 Chron. 29: 29; 2 Chron. 9: 29; 12: 15; (3) the "acts of Uzziah," 2 Chron. 26: 22; (4) the "midrash of the prophet Iddo," 2 Chron. 13: 22; and (5) the "midrash of the book of the kings" (2 Chron. 24: 27), unless this be identical with (2).

4. Study the classification of sources as given by Kautzsch, viz.: (1) excerpts from canonical books of Samuel and Kings: 1 Chron., chaps. 1-9; 10: 1-12; 11: 1-9; 14: 1-17; 16: 43-17: 27; 2 Chron. 1: 13-3: 1; 5: 2-10; 5: 13^b-6: 12; 6: 14-39; 7: 4, 5, 7, 8; 7: 17-8: 1; 8: 6-11^a; 9: 1-28; 9: 30-11: 4; 12: 2^a, 9^b-11, 13^b; 12: 15^b-13: 2; 13: 23^a; 15: 16-18; 18: 3-34; 21: 1; 24: 1-2^a; 24: 27^b-25: 4; 25: 17-20^a, 21-26; 25: 27^b-26: 4; 27: 1-2^a, 3^a; 28: 1-2^a, 3, 4; 29: 1, 2; 32: 33^d-33: 9; 34: 1, 2; (2) similar excerpts which were edited by the

chronicler: 1 Chron. 13: 1-14; 15: 25-29; 18: 1-21: 27; 2 Chron. 1: 7-12; 3: 2-5: 1; 7: 11-16; 8: 17 f.; 16: 1b-6; 20: 31-33a; 21: 5-10a; 24: 4-14; 26: 21-23; 27: 7-9; 32: 9-21; 32: 24; 33: 20-25; 34: 8-32a; 35: 18 f., 20b; 35: 26-36: 6a; 36: 8b-12a; (3) contributions of the chronicler himself and older sources which were thoroughly worked over by him into conformity with his own point of view: 1 Chron. 10: 13 f.; 11: 10-12: 40; 15: 1-24; 16: 1-42; 21: 28-29: 30; 2 Chron. 1: 1-6; 5: 11-13a; 6: 13; 6: 40-7: 3; 7: 6, 9 f.; 8: 2-5, 11b-16; 9: 29; 11: 5-12: 1; 12: 2b-9a, 12, 13a, 14, 15a; 13: 3-22; 13: 23b-15: 15; 15: 19-16: 1a; 16: 7-18: 2; 19: 1-20: 30; 20: 33b-37; 21: 2-4; 21: 10b-23: 21; 24: 2b, 3, 15-27a; 25: 5-16, 20b, 27a; 26: 5-20; 27: 2b, 3b-6; 28: 2b, 5-25; 29: 3-32: 8; 32: 22 f., 25-33c; 33: 10-19; 34: 3-7; 34: 32b-35: 17; 35: 20a, 21-25; 36: 6b-8a, 12b-23.

5. Prepare an outline statement in which you will embody the principal propositions (perhaps six or eight) which seem to hold good concerning the contents, style, date, and character of the books of Chronicles.

§ 231. Supplementary Topics.

1. Take up the question of *genealogies in the Old Testament*, and consider (1) the extent to which they appear; (2) the form in which they are given; (3) the purpose, in each case, of the insertion; (4) the accuracy of the representation; (5) similar usage in other Semitic literatures, especially Arabic.

See, *e. g.*, E. L. CURTIS, article "Genealogy," HASTINGS's *Dictionary of the Bible*; W. R. SMITH, *Kinship and Marriage in Early Arabia*, chap. i; S. A. COOK, article "Genealogies," *Encyc. Biblica*; GUTHE, *Geschichte des Volkes Israel*, pp. 2-6; WELLHAUSEN, *De gentibus et familiis Judaeis quae 1 Ch. 2-4 enumerantur*; M. BERLIN, "Gershonite and Merarite Genealogies," *Jewish Quarterly Review*, Vol. XII (1900), pp. 291 ff.; MCLENNAN, *Studies in Ancient History*, 2d series, chap. 9 (= "Examples of Fabricated Genealogies"); G. B. GRAY, *Studies in Hebrew Proper Names*, chap. iii.

2. Consider the question of *numbers in Chronicles*, including (1) the variations between Chronicles and the prophetic histories of Samuel and Kings; (2) the motive for insertion; (3) the method of representation; (4) the general accuracy.

See, *e. g.*, FRANCIS BROWN, article "Chronicles," HASTINGS's *Dictionary of the Bible*, Vol. I, p. 394; T. G. SOARES, *American Journal of Theology*, Vol. III, pp. 264 f.; BENZINGER, *Chronik*, p. ix.

3. Take up for study the *lost books* of Scripture which are cited in Chronicles, and in connection with these (1) other lost books cited elsewhere in Scripture, *e. g.*, the book of Jashar; (2) the character, in general, of these books; (3) the relation of these books to the canonical books.